

F I V E

Philosophicall QUESTIONS

Most eloquently & substantially
disputed.

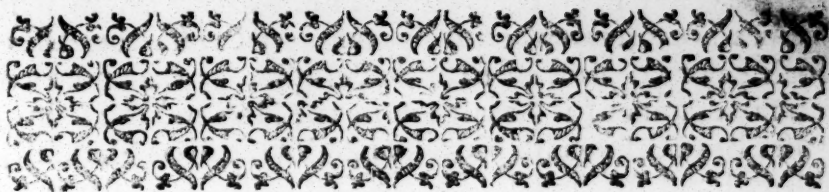
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L O N D O N,
Printed for G: B. in *St Dunstons Churchyard*
in *Fleetstreet*. 1653.



249388



Whether there be nothing new.



He desire to learne is naturall, and no lesse pleasing to the minde of man, than his desire of getting: and indeed, it is one kinde of getting: and as men receive more contentment in one new purchase, than in often thinking on all those which they had made before; so our understanding takes a great deale more pleasure in feeding upon new nourishment, than in chewing the cud upon that which it had already: yea, and among those new repasts, if it light upon any which it never tasted before, it receives it, as our palate is wont to doe, with so much the more pleasure: for nature is more pleased with the change, than with the continuation of the use of any thing: the reason is, because seeking the supreme good, and not finding it in any of those things which she hath yet made triall of, she alwayes hopes to finde it elsewhere. This sweetnesse, is that which allayes the bitternesse of learning to children, who are ravished with the pleasure of learning all those Histories and Pedanticall conceits, which we can so hardly endure when we are growne to more age. It may be, it makes old men so melancholick, because you can hardly tell them any thing that they know not, and therefore mens talke is tedious to them: whereas ignorant youth admires and takes pleasure in every thing. And wee are so delighted

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with

with novelty, that there is no beast so ill-favoured, which seemes not pretty when it is young, witnesse the Asses foale; nor no plant of so little delight, as that novelty cannot commend it, as we see in the Hop and the Primrose. But I distinguish Novelty into Physicall or Naturall, Morall and Artificiall. The first of these is in new productions, whether of substances, or accidents, as of diseases unknowne to the Ancients. The second of new and unusuall actions. The third of Inventions. According to which distinction, we may state this question, and that in my opinion, must be done thus: There are no new substantiall productions, Nature having displayed all her forces almost these six thousand yeares (according to true account, and much more, if wee beleeeve the Egyptians and Chinois) and having runne through all imaginable varieties of species, by the divers combinations of all her matters; and also through all mixtures of qualities and other accidents: which makes it impossible to shew any disease that is new and unknowne to the foregoing ages. But for *actions* it is another case; their number cannot be determined, because they depend upon the liberty of man, which could be no longer liberty, if our Will were not free to passe some set number. Much lesse can *Inventions* be said to be determinate and reducible to a certaine number, because they depend in their productions, upon the wit of man, which is infinite in its duration, and in its conceptions, which cannot be bounded, no not by that *Vacuum* which some have imagined on the further side of the Heavens. Of which all our inventions are proofes sufficient.

The second said, that this exception is unnecessary, there being nothing at all new in any of those fore-named *classes*, according to the testimony of him that was best able to judge, as being the wisest, and who had made the
most

most experiments; I meane *Solomon*, who boldly pronounces of his owne times, that there was not then, nor should ever be any new thing. How much more then is it true in our time, being so many yeeres after him? For, to begin with the *formæ substantiales*, as they call them, there is not one of that sort new, not onely in its species, but even in its individuall qualities, which, indeed, appeare new to our senses, but yet are not so for all that: as the shape of a Marble Statue was in the stone not onely in possibility, but also in act, before the Graver made it appeare to our eyes, by taking away that which was superfluous, and hindered us from seeing it. And if wee beleewe, that we have so good a horse that his like was never found, it is not because it is so, but because it seemes so; other horses, as good or better than that, never comming to our hands. Much lesse likely is it that new diseases should be produced, as some have beleewed, imagining that the Ancients were not curious enough to describe all those of their times, or their Successors diligent enough to examine their writings to finde them there. As for humane actions, doe we see any now-adaies, that have not beene practised in times past, whether good or bad, valiant or cowardly, in counsell or in execution? And that which they call Invention, is for the most part, nothing but a simple imitation in deeds or words. Thus, Printing, and Guns, which wee beleewe were invented within these two or three hundred yeares, are found to have beene in use among the Chineses above twelve hundred years. So saith *Terence* of speech, *Nihil est jam dictum quod non dictum sit prius*. Our very thoughts, though they be innumerable, yet, if they were registred, would be all found ancient.

The third said, That Nature is so much pleased with diversity, which is nothing else but a kind of novelty, that

the hath imprinted a desire of it in all things here below, and, it may be, in things above also : for they are pleased in their work, and the supreme and universall Causes produce us these novelries. Thus the different periods of the heavens make new aspects, and new influences, not only every yeare, but also every moneth, every day, yea, every moment. The Moone, every quarter, shewes a severall sort of face ; and particularly, when she sends all her light toward the Sun, she is called *New*. The Sun at his rising is new, and so he appeares uncessantly to some Countrey or other in the world ; in each of which he makes new seasons ; and amongst the rest, Spring, because it is the most pleasant time, is commonly called in France *le Renouveau*, because it renewes all things : the aire decking it selfe with a more cheerfull light, the trees cloathing themselves with leaves, the earth with greenesse, the medowes being enamelled and imbroidered with new flowers. The young man that fees the downe upon his chin, acknowledgeth his mossy beard to be new : upon his wedding day he is a new-married man : it is a pretty new case to his Bride to finde her self made a woman : her great belly and lying-in, are also novelties to her : the little infant then borne, is a new fruit : his first sucking is new, his teeth at first coming, are new. And so are all other conditions of Clarkship and Priesthood, and Widowhood, and almost infinite others. Yea, many things that seeme not at all to be new, yet are so ; as a River seemes very ancient, and yet it renewes it selfe every moment : so that the water that now runs under the Bridge, is not that which was there yesterday, but still keeps the same name, though it be altogether other indeed. We our selves are renewed from time to time by our nourishments continuall restauration of our wasted triple substance. Nor can any man doubt but that there
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are new Diseases, seeing nothing is written of them in the bookes of the Ancients, nor of the remedies to cure them, and that the various mixtures of the qualities which produce them, may be in a manner innumerable; and that both sorts of Pox were unknowne to the Ancients. But this novelty appeares yet better in mens actions, and divers events in them, which are therefore particularly called Newes. Such are the relations of Battailles, Sieges, takings of Townes, and other accidents of life, so much the more considerable, by how much they are ordinarily lesse regarded. It were also too much injustice to goe about to deprive all Inventors of the honour due to them, maintaining that they have taught us no new thing. Doe not the Sectaries and Heresiarchs make new Religions? Moreover, who will make any question, whether we have not reason to aske what new things Affrick affords nowadays, it having beene so fertile in Monsters, which are bodies entirely new, as being produced against the lawes of Nature. And when the King calls downe money, changeth the price of it, determines its weight, is not this a new ordinance? In short, this is to goe about to pervert not onely the signification of words, but also common sense, in maintaining that there is nothing new: and it had not beene amisse if the Regent, which printed such Paradoxes in a youthfull humour, had never beene served with new-laid eggs, nor changed his old cloathes, and if he had complained, answer might have beene made, That there is nothing new.

The fourth said, that there are no new substances, and, by consequence, no new substantiall formes, but onely accidentall ones; seeing Nothing is made of Nothing, or returnes to Nothing; and in all the other Classes of things, there are no new species, but onely new individuals,

duals, to which Monsters are to be referred. Yea, the
mysteries of our Salvation were alwayes *in intellectu Divi-*
no. Which made our Saviour say, that *Abraham* had
seene him. And as for *Arts* and *Inventions*, they flou-
rished in one Estate, whilst they were unknowne
in another, where they should appeare af-
terward in their time. And this is
the sense wherein it is true,
that, *There is no-*
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FINIS.

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Which is most to be esteemed, an Inventive Wit, Judgement, or Courage.



He life of man is intermingled with so many accidents, that it is not easie to foresee them ; and though our prudence could doe that , yet it belongs to the Inventive faculty to provide for them; without which, the Judgement remains idle. Even as a Judge cannot give sentence till the Advocates or Proctors have let him understand the arguments and conclusions of both parties, that he may know to whether side he ought to incline; which, in us, is the office of the *Wit* or *Invention* to doe : Without which also *Courage* is but a brutish fury, which inconsiderately throwes us headlong into danger, and so loses its name, and is called foole-hardinesse. It is the good wit that enables us to doe and say things in the instant, when there is *need* of them, without *which* they are unseasonable ; like the Trojans Embassage sent to the Roman Emperour to comfort him for the losse of his sonne, who died a yeare before they came ; and therefore he requited their kindnesse with comforting them for the losse of *Hector*, their fellow Citizen, slaine by *Achilles*, in the time of the war between the Trojans and the Greeks (above 1200 yeares before.) It is the Wit that seasons all the discourses and actions of men, who make

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no other distinctions of good and evill, of wisdom and folly; but by our speaking, or doing things fit for every occasion: which is the act of the Wit, and not of the Judgement or Courage, although in great and heroically actions: all the vertues are to be found inseparably chained together; witnesse all those neat flashes of wit, witty speeches, and replies made upon the sudden, which have alwayes gotten their authours more honour & favour, than their premeditated words and actions, to which the Judgement contributes more largely than the other two. It is the Wit, that by its inventions, drew men from their caves, and the life of beasts, to give them palaces, food, raiment, conversation, and in a word, all the commodities of life which we enjoy at this present. For the better deciding of this question, suppose in one company, three men differently endued, the one having a good Wit, the second a ripe Judgement, and the third a great Courage: This last man can beare with nothing; the judicious man will say nothing which he hath not first well pondered, he will rather hold his peace; and both of them may find much diversion in the inventions of the ingenious man; who also, if they fall out, will finde a meanes to make them friends againe; whereas the judicious man would use so many circumspections, that their quarrell would grow old, and be past the estate of accommodation wherein it was, when he began to seeke the meanes of agreement, whilst the other being meerly couragious, would heare nothing to that purpose: But their ingenious companion will finde a remedy for all these difficulties, and will shew them the way by his owne example; none being harder to be reconciled, than those which are not at all ingenious. In warre, the *couragious*, I grant, will run headlong in-

to danger more readily : The *judicious* will delay an enterprise, oftentimes employing that time in consultation, which should have been spent in execution : but the *Engineir*, like *Archimedes*, will defend a Towne all alone, or will set upon a Fort, and subdue it by the force of his inventions, better than a thousand men could have done with handy strokes. As we may see in stratagems, which have more successe than open force, so that it is become a Proverbe, *Cunning is better than Force*. *Antigonus* having scattered many Bills of Proscription, wherein he promised a great summe to him that should kill *Eumenes* ; many of the souldiers of *Eumenes* began to plot his death, till *Eumenes*, as soone as he heard of it, called his men together to thank them for their fidelity, telling them, that he having beene informed that some of his owne souldiers had a designe upon his person, thought good to scatter those Bills under the name of *Antigonus*, that so he might discover those which had the traiterous intent ; but he thanked them, he found no such villaines amongst them. This straine of Wit stopped the designes of his enemy, and made them unprofitable. In private businesse, one puffe of wind upon the Sea, one warre hapning between two neighbouring estates, one change of some customes by land, have need of more Wit than of Judgement, or Courage, to save you harmlesse from shipwrack and losse. In the Courts of Law, their Replies are pieces of Wit : Yea, Wit is of so great esteem with every one, that all the perfections of the Soule are comprised in this word. The French when they would expresse all that may be said of man (beside the comelinesse and graces of his body) say onely he is *homme d'esprit*. I therefore think, that the Inventive Wit ought to be preferred before Judgement, which is of no use, but onely in such affaires as afford and require choice, as Courage is only for dangers.

The second said, In vaine have men Wit, if they want

Judgement to guide it, as for the most part it comes to passe. So that ordinarily they are accounted opposites. Also fooles want not that sharpnesse of Wit, which serves for Invention ; nay, rather both it and Courage are sharpened and made more active by the heat of frenzie. But it is Judgement that they want, the losse of which makes them be called fooles. Which is observeable in the same company which was but now mentioned : Wherethe Engineire or sharp-witted man, will talke of very fine things, but he poures them out like a torrent, and without discretion : whereas the Judicious man shall give better content than either of them, though he speake fewer things of the businesse in hand than they doe: But the Couragious man is apt to give distaste, it being usuall with such to run beyond the bounds of that respect which other tempers are ashamed not to use ; for Judgement proceeds from a coldnesse of temper, opposite to that heat which causeth promptnesse of Wit, and Courage. In war, the Inventions and Courage aforesaid are also ordinarily not only unprofitable, but also hurtfull without Judgement : Which also in traffick, is the thing that directs the Merchant in his choice of the severall designes which he proposeth to himselfe, and of the meanes to attaine his ends : without which deliberation nothing comes to a good end, neither in warre nor merchandize.

The third said, that the most couragious doe alwayes give lawes to the rest, and so cause themselves to be esteemed above them. For in the first place, if the company aforesaid be of knowing men, before whom you are to speak ; Your invention and disposition (the effects of *wit* and *judgement*) will stand you in no stead, if you have not the *Courage* to pronounce your Oration, as we see in the Oration which *Cicero* had penned for *Milo*. Nay, it is impossible to invent well, if you want *Spirit*, which gives life to all actions, which have the approbation of all men, whether

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whether at the Barre, or else-where, so that they call them *Brave actions*, and full of *Spirit*. And if Courage be of esteeme in all actions, then in *warre* it is esteemed above all; and the Laws punishing cowardlinesse, & not the defects of Wit or Judgement, do plainly shew, that they esteeme Courage more than either of the other.

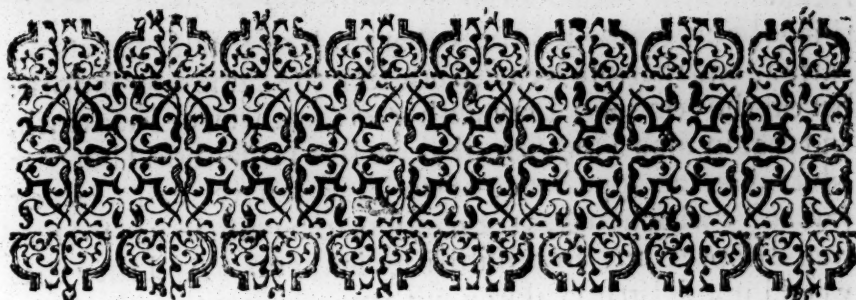
The fourth said, That those which speak in favour of Wit and Courage, employing their judgement in the choyce of the reasons which they produce, do sufficiently shew that judgement is above them, as being the cause that they are esteemed. For, you know the Philosophers maxime, the cause hath a greater portion of whatsoever it communicates to the effect, than the effect it selfe hath. Also the Judge is greater than the Advocates; to whom we may compare the Wit, because it proposes the means, and the Judgement makes choice of them; and as for Courage, if it be without Judgement, it deserves not the name. Without Judgement, the inventions of the Wit are nothing but Castles in the aire, and empty phantasies, like a ruined house without chambers, or any other requisites. Such Wits for want of Judgement, dwell upon nothing, but alwayes skip from bough to bough, and from conceit to conceit; which for that cause are not ordinarily so profitable to their inventors, as to the judicious, who better know how to make use of them. In truth, you shall find most of the inventions in those which have least practice, their inexperience making many things easie, which practice shews to be impossible, and therefore they never found entrance in the Phantasie of a Practitioner. Also, there is more courage found in beasts than in men; and in men we often see that the most couragious are not the most judicious, but according as the quick-silver fixes in them by age, so they grow lesse and lesse inventive and lesse resolute to expose themselves to such perils, as their foolish youth, and want of experience caused them to undervalue.

And

And to say the truth, the Judicious man hath all the Wit and Courage that he should have: for he that invents, or proposes things contrary to a sound Judgement, goes for a foole: but he that hath Judgement, cannot want Courage; for these two cannot stand together, to be judicious and yet not to foresee that Courage is necessary in dangers, for the avoyding and overcoming of them: So that he that saith a man is Judicious, presupposeth Wit and Courage in him: but not on the contrary; there being many couragious, but neither judicious nor inventive; and more that have Wit without Judgement.

The fifth said, that all our actions being composed, all the faculties contribute to them: and they must needs be faulty if they be not seasoned with Wit, Judgement, and Courage: but if wee compare them together,
the Wit is the most delectable, the Judgement most profitable, and the
Courage is most
esteemed.

FINIS.



Whether Truth beget Hatred, and why?



RUTH is an affection or quality of speech, agreeing with our thought or apprehension: Whence it followes, that to speak the *truth*, it is sufficient to speak of things as wee think of them, whether wee have conceived of them aright or no. For which reason, they say in Latin, *mentiri, est, contra mentem ire*. Yet there are two X
 sorts of Truths; the one *single*, which is the truth of the —
 termes, as also there is an untruth of the termes, for there neither is, nor ever was any such thing as a *Chimara*: the other is *composed* truth, which is an indicative speech, wherein —
 wee affirme or deny something of some other thing; which manner of speech is only capable of truth or falshood. For, truth properly taken, is when not only our discourse agrees with the species which is in our understanding, but also when this species agrees with the thing spoken of. So that truth may bee called, the *measure or agreement* of any thing with 77
 the understanding, and of the understanding with the speech concerning that thing. This truth may be againe divided according to the *difference* of its objects into *naturall*, which treateth of the *nature* of every thing; and *civill*, which
speaketh

speaketh only of the actions and customes of men. These things being granted, I think that truth of it selfe begets no hatred; and therefore we need not seek the cause why it doth: but on the contrary, I say with *Aristotle*, that wee love truth, and that in such a measure, that we like no falshood but that which hath an appearance of truth; which wee call *likely* or *probable*: which makes the romants to be disliked as soon as wee discover any impossibilities in them. And they that would amuse little children with monstrous tales, must yet so fit them to their little wit, as that they may beleieve them, and so think them true; which is easily done, because of their want of experience. But, forasmuch as the greater part of men is imperfect, so farre as they love to be prayesd, so farre do they hate those that tell them the truth of their defects, which ordinarily carry blame with them. And because the same reason that makes every one love his own praise, makes a man also take pleasure in blaming of others, that he himselfe may seem more perfect: Hence it comes, that dispraise being very well liked by all save only him whom it concerns, who is very sensible of it; it was upon this ground that *Terence* said that *Truth begets hatred*, especially when it is opposed to flattery, and to complying with the humours of every man; which makes truth appeare so much the more austere: as a Countrey-man comming next after a Courtier, seems so much the arranter clowne; and all other contraries set neer together, make one another the more discernable.

The second said, that this proverb [*Truth begets hatred*] is not grounded upon truth; for, every man not only professes it, but also gives testimony, that he is pleased with it. It is also the object of our understanding, which never rests till it hath found it, seeking it with no lesse earnestnesse than that wherewith the will seeks after goodnesse. So that setting truth on the one side, known to be such, and on the other side untruth, likewise known to be such; it is as impossible
for

for the understanding not to love the truth, as for the will not to incline to a known good. This love of truth is so remarkable in all persons, that not only the Iudges, according to their duties and places, do use all possible diligence to finde out the truth of a fact; but also all those which are not at all interested in the businesse, are notwithstanding so much taken with it, that though their eares be extreemly tired with listening to the one party, yet they have not the power to refuse audience to the other side that undertakes to discover falshood in his adversaries tale: and if the understanding do not conceive the truth, it never remaines any more satisfied than a hungry stomach would bee with painted meat. Wherefore, it belongs only to diseased mindes to hate truth, as only to sore eyes to turne from the light. Wherefore, as men do not determine of colours, tastes, and other objects of the sense by the judgement of indisposed organs, nor say sugar is bitter, because the tongue in a fever, being filled with choler, judges so; even so ought we not to say, after the perverse judgement of the vicious, that truth begets hatred; and by consequence we are not to seek the cause of a thing which is not so.

The third said, that whatsoever agrees to our nature, and is found in us all, cannot be called a disease, but rather the contrary. Now, not only the understanding and the inner senses, but also all the outer senses of man, taken in generall and in particular, are pleased with falshood, and love to bee deceived: Whence it comes to passe, that of all the sects of Philosophers, there was never any sect more esteemed than those which distrusted the abilities of our minde, and held themselves in a continuall suspence or uncertainty: nor was there ever any more ridiculous than those that were most confident of their opinions. And because the acknowledging that we cannot know truth, is a kinde of truth of which our understanding is incapable; therefore did De-

moeritus lodge truth in a pit; and others sayd she was flown to heaven: both expressions signifying, that shee is out of mens reach. Besides, our understanding loves its liberty, no lesse than our will loves it; and as the will should no longer bee free, if it were necessarily carried to some object; whence proceeded so many differing opinions concerning the chiefest good? even so our understanding foreseeing that if at once it should know the truth, it must cease to be free to turne from it; it therefore preferres likelihoods and probabilities: from whence ariseth that pleasure which wee take in disputes and problematicall altercations. For which cause also the sect of *Pyrrhon* is by most men esteemed above all others. And the greatest part of the Sciences and
7 Arts have no foundation but upon the errours of our faculties: Logick, upon the weaknesse of our understanding in discerning of truth; for the better disguising of which, and so our greater pleasure, Rhetorick or the Orators Art was invented, the end of which is not at all to speak the truth, but to perswade you to what it pleaseth. Poesy is the art of lying artificially, in feigning that which neither is, nor was, nor ever shall be; as picture, and especially perspective, endeavours only to deceive us. Even the most pleasing Arts, as Cookery, the better they abuse our taste, and our other senses, by their disguises, the more are they esteemed. Look into civill conversation, it is nothing but disguise-ment; and (not to speak of the maxime of King *Lewis* the eleventh. to which he restrained all the Latin of his Successor) the greatest part of the civilities of our Courtiers, and Citizens too, reaches no further. And therefore wee need not wonder much, if the clownes that run contrary to the ordinary course of all other men, render themselves odious to every one.

The fourth said, that the understanding is pleased with doubts, as the wooers of *Penelope* loved to court her mayds,
that

that is to say, because they could not enjoy the mistresse :
Nor is there any that being hungry, and having put his
hand to the platter, would like well to look on it, through
a paire of spectacles of many faces, through which there
would appeare so many dishes, and in severall places, that
hee could not tell which was the right. Wherefore, it is
certaine that we love truth so well, that no untruth can be
welcome to us, unlesse it be covered with the ornaments of
truth ; and all those arts of disguising shew what esteeme we
have of untruth, seeing it must be like truth that wee may
like it. 'Tis true, that none but God being able to discern
this sort of truth, which consists in the agreeing of our
thoughts with our words; and deceit being very frequent
in this matter, civility and curtesie teacheth us rather to use
words of complement than rude and ill polliht language;
the rusticalnesse of which is ordinarily excused by clownes
with the name of truth, though truth be no more incompat-
ible with good grace than pills are with lease-gold, by
which the one is taken in better part, and the other with
lesse paine to the sick.

The fifth said, that truth being the expression of the spe-
cies of something, and we taking pleasure to see a copy
well representing its originall, it cannot beget hatred. 2
Things of themselves do not displease us, at least there are
more that please than that displease, and of these a good
part is sweetned by the manner of speaking of them, as we
see in jesting ; no man hindring us to speak truth laugh-
ing, so that the denomination being not to be taken from
the lesser and the lesse sound part, truth cannot be said to
beget hatred. Also truth not being able to produce any
thing but its like in an univocall generation, it must be an
equivocall one when it begets hatred : the ignorant vulgar
in this (as they do often in other cases) taking that for a
cause which is none. Otherwise the difficulty that we meet
withall

withall in seeking of truth, increases the love of it, and be-
gets not hate of it. Which love is no lesse universall than
the hate of untruth, as may appeare by that story of two Ro-
man Citizens, one of which was banished by a generall con-
sent, after it was known that he was so given to lying, that
he had never been heard speak truth; the other recei-
ved great and publick honours, because he had
never been heard speak any untruth, no not in
jest. And we have nowadayes store of ex-
amples of the bad entertainment which
all lyars finde; which our ancient
Gaules well knowing, did account
it the utmost degree of of-
fence, to give one
the lie.

FINIS.



*Of the Cock, and whether his crowing doe
affright the Lion.*



He first man said thus ; The Germans going to the warrs, had reason to take a *Cock* with them to serve them for a spurre and an example of watchfulnesse; whence came a custome to this day used by the Mule-drivers ; some of which tie a *Cock* upon their foremost carriage ; and others that will not trouble themselves with him, provide only a plume of his feathers. Upon the same ground *Phidias* made a statue of *Minerva* bearing a *Cock* upon her helmet : unlessse you will rather think his reason to be because this Goddesse is as well president of warre as of study ; both which have need of much vigilancy. Though this bird for other causes may be well enough said to perraine to her ; as for his being so warlike and couragious, as that he will not part with his desire of vanquishing, though it cost him his life. And this desire he prosecutes with such fury, that *Calpurnius Aurelianus* reports, that a man fell mad, having only been pecked by a *Cock* in the heat of his fighting. For the passion of choler being a short madnesse, is able exceedingly to raise the degree of heat in a temper already so extremely cholericke ; that in time the body of a *Cock* becometh nitrous ; and in this consideration it is prescribed to sick persons to make them laxative, and it is

the better if hee were first well beaten, and plucked alive, and then boiled.

And this courage of the *Cock* moved *Artaxerxes* King of *Persia*, when a souldier of *Caria* had slaine Prince *Cyrus*, to grant him leave to beare a little *Cock* of gold upon his Javelin, as a singular badge of his great valour. In imitation whereof, all the souldiers of the same Province fell to weare the like upon the crests of their helmets; and were thence called *Alectryons*, that is in Latine, *Galli*, a name afterward given to our Nation, and it may be for the like reason.

The *Cock* is also the Hieroglyphick of victory; because he crows when he hath beaten his adversary; which gave occasion to the *Lacedemonians* to sacrifice a *Cock*, when they had overcome their enemies. He was also dedicated to *Mars*: and the Poets feigne that he was a young souldier, and placed for a sentinell by this God of warre when he went to lie with *Venus*, but feared the returne of her husband: but this watchman sleeping till after Sun-rising, *Mars* and she were taken napping by *Putean*. *Mars* being very angry, transformed this sleeper into a *Cock*, for his negligence: whence, say they, it comes to passe, that well remembring the cause of his transformation, he now gives warning when the Sun draws neere to our horizon. Which fable is as tolerable as that of the *Alcoran*, which attributes the crowing of our Cocks to one that, as he saith, stands upon the first Heaven, and is of so immense a hugeness, that his head toucheth the second: which *Cock* crows so loud, that he awakens all the *Cocks* upon the earth, that immediately they fall a provoking one another to do the like; as if there were one and the same instant of *Cock*-crowing all over the face of the whole earth. The *Cock* was also dedicated to the Sun, to the Moon, and to the Goddesses *Latona*, *Ceres*, and *Proserpina*.

live, Kinge Cy- upon In ince ets; 7 all, e for ause gave when lica- oung arre e of Sun- for that now zon- which hee en- rich po- ne a- am- hol- th- erp- na-
ma; which was the cause that the novices or those that were initiated in their mysteries, must not eat of a Cock. He was also dedicated to *Mercury*, because vigilancy and early rising is necessary for merchants; and therefore they painted him in the forme of a man sitting, having a crest upon his head, with Eagles feet, and holding a Cock upon his fist. But particularly he was consecrated to *Esculapim*, which made *Socrates* at the point of death to will his friends to sacrifice a Cock to him, because his hemlock had wrought well. And *Pyrrhus* curing men of the Spleen, caused them to offer a white Cock; whereas *Pythagoras* forbade his followers to meddle with the life or nourishing of any of that calour.

The Inhabitants of *Calecuth* sacrifice a Cock to their deity, whom they conceive in the shape of a he-goat; and *Acosta*, out of *Lucian*, assures us, that anciently they worshipped a Cock for a God: Which Christianity not suffering, hath put them upon Churches, the spires of steeples, and high buildings, calling them weather-cocks, because, as fanns, they shew the coast whence the winde comes; unlesse you rather think they are set up in remembrance of *St. Peters* repentance at the second crowing of a Cock.

The cause of his crowing is commonly attributed to his heat, which makes him rejoyce at the approach of the Sun, as being of his own temper; of which approach he is sooner sensible than others; because hee more easily than any other creature receives the impressions of the sun, as appears by that harsh voyce which he sometimes useth in crowing when he hath been newly moistened by the vapours; and therefore the Countrey-men count it an ordinary signe of raine. And forasmuch as the whole species of birds is more hot, dry, and light than the species of foure-footed beasts; therefore the Lion, though

he be a solar creature as well as the Cock ; yet is so in a lesser degree than he. Whence it comes to passe, that the Cock hath a pre-eminence over the Lion, which he understands not, till the crowing raise in his imagination some species which in him produce terror. Unlesse you will say, that the spirits of the Cock are communicated to the Lion by meanes of this voyce ; for that is a thing more materiate, and so more capable to act than the spirits which come out of fore eyes, which nevertheless do infect those that are found if they look on them ; nay, to speak with the Poet, they do bewitch the very lambs.

The second said, we must reckon this error [of a Cock scaring a Lion by crowing] among divers other vulgar ones, of which oftentimes the chaires and pulpits ring, as if they were certaine truths, when in the triall they prove stark false. It maybe some tame Lion grown cowardly by the manner of his breeding, hath been seen affrighted by the shrill sound of some Cock crowing suddenly and neere to his eares ; which will seem not unlikely to them that in the beginning of March last past were present at the intended combat in the Tennis-court at *Rochel*, between such a Lion and a Bull ; at the sight of whom the Lion was so afraid, that he bolted thorow the nets, throwing down the spectators which were there placed in great number, as thinking it a place of greater security ; and running thence, he hid himselfe, and could by no meanes be made re-enter the lists. Or it maybe the novelty of this crowing surpris'd some Lion that never heard it before, as having alwayes lived far from any village or country house where poultry are bred ; and thereupon, the Lion at this first motion, startled.

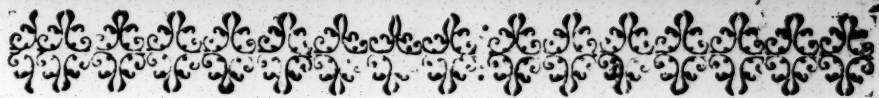
It is also possible, and most likely too, that the startle of choller (whereinto the Lion falls as soone as any thing displeases him) was mistaken by some body for a signe of feare,

feare, whereas it was a token of his indignation. For I see no shew of reason to imagine in this generous beast a true and universall feare of so small a matter as the voyce of a Cock, seeing that this likenesse of nature which is attributed to them, should rather produce some sympathy than any averfion; and yet this enmity (if any were, and that as great as between wolves and sheep) ought no more to feare the Lion than the bleating of a sheep affrights a wolfe. But the wolfe devoures the sheep, and assimilates it to his own substance, rather for the good-will that he beares himselfe than for any ill-will or hatred that he beares toward the sheep. Besides, we ordinarily see Cocks and Hens in the court-yards of the houses where Lions are kept, which never make any shew of astonishment at their crowing. Nay, I remember I have seen a young Lion eat a Cock; 'tis true, he did not crow, any more than those of *Nibas* a village neere to *Theffalonica* in *Macedon*, where the Cocks never crow. But the Lion would have been content with tearing the cock in pieces, and not have eaten him if there had been such an antipathy between them as some imagine. But this error finds entertainment for the moralls sake which they inferre upon it, to shew us that the most hardy are not exempt from fear, which oftentimes arises whence it is least looked for. So that to ask why the crowing of a Cock scares Lions, is to seek the cause of a thing that is not.


The third said, we must not make so little account of the authority of our predecessors, as absolutely to deny what they have averred, the prooffe of which seems sufficiently tried by the continued experience of so many ages: for to deny a truth, because we know not the reason of it, is to imitate *Alexander*, which cut the Gordian knot, because he could not unty it. It is better, in the nature of the Cock and his voyce, to seek a cause of the fright of the Lion, who being a creature always in a fever by his excessive cholerick distemper,

per, of which his haire and his violence are tokens; great
noise is to him as intollerable as to those that are sick and
feverish, especially those in whom a cholerick humour en-
flamed stirs up headach. Besides, there are some kinds of
sound which some persons cannot endure; and yet can give
you no reason for it, but are constrained to ascribe to specificall
properties and antipathies, and such we may conceive to be
between the Cocks-crowing and a Lions ear, with much
more likelihood than that the Remora staies vessels under
full saile; and a thousand other effects impenetrable by our
reason, but assured by our experience. Lastly, this astonish-
ment that the Cock puts the Lion into with his crowing, is
not very unreasonable. This king of beasts having occasion
to wonder, how out of so small a body should issue a voyce
so strong, and which is heard so farre off, whereas himselfe
can make such great slaughters with so little noise. Which
amazement of the Lion is so much the greater, if the
Cock bee white, because this colour helps yet more
more to dissipate his spirits, which were al- ready scattered by the first motion
of his apprehension.

FINIS.



*Why dead Bodies bleed in the presence
of their murtherers.*

ood Antiquity was so desirous to know the truth, that as often as naturall and ordinary proofes failed them, they had recourse to supernaturall and extraordinary wayes. Such among the Jewes was the water of jealousie, of which an Adulteresse could not drink without discovering her guiltinesse, it making her burst. Such was the triall of the Sieve, in which the Vestall Nun, not guilty of unchastity, as she was accused to be, did carry water of Tiber without spilling any. Such were the oathes upon Saint *Antonies* arme, of so great reverence, that it was beleevd that whosoever was there perjured would within a yeare after bee burned with the fire of that Saint : and even in our times it is commonly reckoned, that none lives above a yeare after they have incurred the excommunication of Saint *Genevieve*. And because nothing is so hidden from justice as murder, they use not only torments of the body, but also the torture of the soule, to which its passions doe deliver it over : of which Feare discovering it selfe more than the rest, the Iudges have forgotten nothing that may serve to make the suspected person fearefull; for besides their interrogatories, confronting him with witnesses, sterne looks, and bringing before him the instruments of torture, as if they were ready to make him feelee them; they have invented all other meanes to surpris his resolution, and break his silence, especially when they have found already some signes and conjectures. Wherefore they perswade him that a carkasse bleeds in the presence of the murtherers, because dead bodies being removed doe often bleed, and then he whose conscience is tainted

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n tainted with the Synteresis of the fact, is troubled in such sort,
that by his mouth or gesture he often bewrayes his owne
guiltinesse, as not having his first motions in his owne power.
Now the cause of this flowing of the blood in the presence of
the guilty is this: After death the blood growes cold and
thick, but after a few dayes it becomes thin again; as when
we open a veine and receive our blood into Porrangers, if
we let it stand in them, we may there see the like; the heat
of the corruption supplying the roome of the naturall heat,
which kept the blood liquid in the living body. So that if
the carkasse be removed by the murderer, it is no wonder if
it bleed. And because the murther is hardly discovered by
suspicions, till after some dayes, about which time also this li-
quefaction of the blood happens, so that this accident is of-
ten found in the presence of the murtherer: hence it comes
to passe, that the one is counted the cause of the other. Al-
though this cause and this effect be of the nature of those
things, which with small reason are thought to depend one
on the other, meerely because they fall out at the same time;
and because this perswasion, though it be false, hath a reall ef-
fect in discovery of truth, therefore the Law-givers have
authorized it, using the same care for the discovery of truth,
that the guilty doe to cover and hide it by their denials and
divers sleights. But we must take heed that we render no such
cause of this issuing of the blood, as may make it depend on
the presence of the murderer, as if it would not have hap-
pened without it.

(1) The second said, that it is not credible that the Sovereign
Courts which have practised this triall, and made good use
of it, were so defective in the knowledge of naturall causes, as
not to be able to discern the effusion of blood, which comes
by the putrefaction of it in the veines, (for they have a pro-
perty to keep it from congelation) from the gushing out
of the same blood observed at the first approach of the guilty,
and when he is brought to look on the body. It is therefore
much

much better to seek the cause than to call in question the effect, unlesse we had better reason so to doe, than because it seems too marvellous. Some have referred it to a magnetick or electricall vertue of the blood, saying, that quarrels seldome happen between persons unknowne, but that the murthrer and the flaine having had acquaintance together, their bloods have gotten such society as to draw one another; and so the living mans blood being the more active, draws the blood out of the other. But as this attraction hath an imperceptible subtilty, so it is not easie to conceive it possible, if it be not helped by some meanes that may connect this effect to its cause. I like better the opinion of *Levinus Lemnius*, who presupposeth that two enemies, intending one anothers death, do dart their spirits one at another; for they are the messengers of the soule by which she exerciseth the sight and all her other outward senses. Now these spirits seeking the destruction of one another, and being made active by the sting of choler, doe insinuate and work themselves into the opposite bodies, and finding an open entrance through some wound, they tend thither more notably than to any other passage, and there they mingle with the blood of the wounded, and hee shortly after dying, they there settle themselves and abide with his spirits, till the murderer afterwards again approaching to the dead body, the spirits, which were all this while separated from their totall, do take this occasion to return and rejoyne themselves (as all things are desirous to returne to their own beginnings:) But this they cannot do without clearing and separating themselves from that masse of blood wherein they lay confused; and therefore they trouble this masse, and so cause an effusion of that blood, which till then was retained in the veines. Which is helped not a little by that confusion whereinto we bring the murderer, by laying before him the body by him murthred: for hereupon his spirits, forsaking their Center and wandring, do meet with their fellowes, as the Lode-stone and Iron meeting one another halfe way.

* The third man was of the opinion of *Campanella*, who attributes the cause of this bleeding to the sense which is in all things, and which continues in dead bodies; so that having a perception of their murderers, and perceiving them neere them, they suffer two very different motions of trembling and anger, which shake the body and remove the blood in the veines violently enough to make it issue at the gaps of their wounds. For the spirits, which during life had knowledge enough to make them perceive and obey the commands of the soule, retaine it even after death so farre, as to be able to discern their friends and their enemies. And as at the time of our birth all the objects which are present, do imprint in us their qualities in that universall change which is made at that moment, as Astrologers speak; [whence comes that important choyce which they prescribe us to make of mid-wives and gossips, that is (if we consider the matter more neerly) of the persons which are to be about the child-wife] so when we die and quit our naturall qualities to borrow new ones from the bodies about us, we get a conformity with all those which are neere us, and with the murtherer more than with any other.

The fourth said, this opinion could not be true; for then it would follow, that hee which had killed some man by the shot of an Arquebuz, could not be knowne by the signe; and that if a man were killed in the armes of his wife, and amidst his friends which had defended him, such a one would rather bleed in the presence of his friends than of the murtherer, whose spirits are ordinarily kept in by the guilt of his conscience and the apprehension of punishment; whereas his friends being animated with anger, do call forth all their spirits to a necessary defence. Besides, if the murtherer, now brought neere the carkasse, have also beene wounded in this encounter, he should rather bleed than the dead man, because his blood is more boyling and must have received many of the spirits which did all leave the slaine man at his death, being evaporated thence upon the bodies which were round about

bout him: For they issue out of the wounds of a dying man together with his blood, and that so violently, that they will not permit at the same time a motion contrary to theirs, and so cannot admit any entrance for the spirits of the murderer; which if they should enter, would there acquire a Sympathy with the dead body, in whose blood they would congeale, and lose the Sympathy that they had with the body out of which they came. Even as no man retains the spirits of that creature whose blood or heart he eates, but he thereof formes his owne spirits. Nay, if they did retaine this Sympathy, yet could they not know the murderer, for want of senses, which they never had; because the spirits which are in the blood, hardly merit that name, being purely naturall and destitute of all perception, and that in our life time, as being common to us with plants, and specifically differing from animall spirits, as might bee shown by the different actions wherein nature employes them. In the next degree above these naturall ones are the virall spirits, which vanish with the life which they conserved, so that then the arteries which contained them become empty. And lastly, those that were sensitive cannot remain in a dead man, because they are easily dissipated and have need of continual reparation, as we see in swoonings, the senses faile as soone as the heart ceaseth to furnish them with matter to uphold the continuity of their generation: Or if they did remaine in the body after death, they could performe no action for want of necessary disposures in their organs, as we see in those that are blinde, deafe, paralytick and others. But because the refutation of the reasons given of this effect is a thing very easie, and may be done in many other subjects: It is better to shew that this bleeding cannot come from any naturall cause, no not of such as are unknown to us; which is easily done, if we presuppose that all naturall causes are necessary and do act without liberty at all times when their objects are presented to them: Which falls not out so heere, for it hath oftentimes beene scene, that murderers, for feare of being
accused.

accused of murder, have made more and neerer approaches
 round about the dead body than any other, which hath beene
 used as a presumption against them, though the body did not
 bleed in their presence; and oftentimes nurses overlie their
 children, which notwithstanding bleed not after death, though
 they hold them in their armes, as a signe of their great affe-
 ction and innocence. And had this signe been naturall, *Salomon*,
 that was very skilfull in nature, would have used this
 rather than a morall triall, wherein was much lesse certainty;
 nor would *Moses* have forgotten it. Besides, we see every day
 the executioners come to take from the gallows or the wheel,
 those persons whom the day before they executed with their
 owne hands, out of whose wounds comes not a drop of
 blood, although all the causes of such bleeding doe concur
 in this example, and ought to produce their effect, unlessse you
 think they were hindered by some morall reason, as the con-
 sideration that this execution was by the order of justice.
 But then beasts, being incapable of this consideration, and
 having none of this wisdom, should bleed in the presence
 of those butchers which are not very exact in their trade, with
 which the Jewes doe every day upbraid them. And such as
 have killed Hares and Partridges, should cause their bodies
 to bleed when they come neere them. Moreover, they which
 have beene set upon by some assassin, finde it not alwayes easie
 to know him againe when they see him, though they be in
 perfect health, and awake: much lesse can a man that is asleep,
 or very neere death, by any signe discover the approaching as-
 sassin that mortally wounded him: and yet it is hard to ima-
 gine that we have lesse perception and knowledge during the
 remainders of our life, than after our death; and that a wound-
 ed man must die that he may become more sensible. Lastly,
 it is easie to make it appeare, that it is not in this effect as in
 other marvels, which have a naturall cause, because though
 many effects are so hidden from us, that wee are not able to
 assigne their particular causes, yet they may be all proved by
 some

some reasons, if not demonstrative, yet at least probable: even the magneticall cure, by sympathy and antipathy, which are the onely principles of all naturall motions: Which motions are but of two sorts, that is to say, Approach and Remotion; it being naturall to all bodies to joine themselves to their like, and to fly from the objects from which they have some naturall aversenesse. And indeed, if the blood issued naturally, it would be to joine it selfe with blood of the same nature, as the blood of the dead mans kindred: for sympathy is onely betweene bodies joined in amity. Nor can antipathy produce this effect, for it is not its property to joine and bring-neerer-together two bodies which are enemies; but on the contrary, in the presence of the murtherer it should concentrate all the blood, and cause it to retire to the inner parts. And these are the grounds which perswade me not only that the causes of this miracle are not yet found, but also that it is impossible that it should have any that is naturall.

The fifth said, that this bleeding may be caused by the imagination, if, according to the opinion of *Avicenna*, it doth act even out of its owne subject; the phantasie of the guilty, with the remembrance of the blood spilt by him in the killing of the dead there lying before his eyes, which stirres all his powers, may be able to cause this hæmorrhagie or issuing of blood. Some nitrous vapours also of the earth may help this ebullition of the blood in the carkasse, when it is taken up out of the earth; or the water, having insinuated it selfe into the veines of a drowned carkasse, may make the blood more fluid. Hereunto also the aire may contribute by its heat, which is greater than that of the earth or water, and is increased by the concourse of the multitudes which use to run to such spectacles. Also the fermentation which after death happens to the blood, serves very much to this heat, which makes it boile in the veines, as syrups in the time of their fermentation boile and fill up the vessels, which before were not full, till at length they make them run over at

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to know him that hurt him in the night, or as a high-way-robber with a vizer and silence preventing all discovery of him by his face or voyce. Furthermore, the spirits are of the nature of the Sun-beams, which give heat and light so long as they are continued from the body of the Sun to the object on which they fall; but the Sun is no sooner hidden but that the beames cease to be. Even so, as long as the *rete admirabile* of the brain (which is the spring and forge of the animall spirits, which are only capable of knowledge) does continue an influence of spirits into the nerves, and through them into the other organs of the sense; so long are they able to discern and no longer, though they could subsist longer. So that this opinion cannot stand, no, not with the opinion of the Pagan Philosophers, who teach that the soule after death quits not the body, but only the operations of the inward and outward senses: the ceasing of the actions whereof the spirits are instruments, being sufficient to shew that the spirits themselves are ceased.

The seventh said, that this extraordinary motion cannot be referred but to a light supernaturally sent from God to the Judges, for the discovery of the blackest crimes, which otherwise would escape unpunished: which is also the cause why this miracle, though it sometimes happen, yet is not alwayes observable as the effects of naturall causes, which are necessary and thereby are distinguished from contingents: it being no lesse impiety to deny that the divine justice doth sometimes send succour to the justice of men, than it is ignorant rusticity, in all things to content our selves with universall causes, without seeking the particular ones, which indeed God commonly employes for the producing of effects; but yet hath not so enchained his power to the necessity of their order, as that he cannot break it when he pleaseth, even to the giving unto moystened clay a vertue to restore sight to the eyes of one borne blinde.

FINIS.

